

Federal Council BULLETIN

Vol. XVII, No. 8



October, 1934

Christ the Giver of Peace

By Albert W. Beaven

EDITORIALS

Our New National Vice

The Christian Family and National Recovery



A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

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Federal Council Bulletin

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VOL. XVII, No. 8

OCTOBER, 1934

THE EDITORIAL OUTLOOK

God is to Me—

GOD IS to me like radiant sunset glow,
White filmy tracery against the blue,
And bluer hills in yonder distance, low
Against a sky that cradles many a hue.
God is to me like freshness of green fields,
New-clad in verdure after weeks of drought;
His loving kindness is as rain that yields
Its coolness to the desert of my doubt.
God is to me like trees that bud and bloom
And yield their increase after many days;
In trust of fruitage I can bide the gloom
And wait for Him to move in His own ways.
God is to me like hush of evening time
That speaks, and makes my littleness sublime.

—GEORGIA HARKNESS.

Our New National Vice

IS GAMBLING to become our new national vice? Startling evidence of it appears in current proposals that even our government—national, state and municipal—resort to legalized lotteries as a means of raising public revenue. A bill was introduced into the last Congress, and reached the stage of a formal hearing, for a lottery to provide funds for veterans' pensions. At the moment of writing, the Board of Aldermen in the greatest city of America has approved a lottery as a means of securing resources for unemployment relief. Such a situation is a climax both to the minor forms of gambling on horse-races and baseball pools that have become widespread during recent years, and also to the gambling on a "grand scale" which has characterized the stock exchanges.

But, someone says, "What harm? If a man wants to risk his money on one chance in a thousand that he may win, why get excited about it?"

The reasons are at least two, and are gravely serious from the standpoint both of personal character and the moral structure of society.

In the first place, gambling cultivates the spirit of trying to get something on which one has expended no labor and for which he has rendered no service. This is the very antithesis of the Christian standard. It means an effort to live at the expense of others. One man's gain means others' loss. When a poor man wins a sweepstakes prize the newspapers print dramatic stories of what he is going to do with his money, but they fail to point out that he really took it from the pockets of great numbers of other poor people who suffer as a result.

In the second place, gambling, as we find it to-day, is not merely a casual or incidental practice, but something which is being deliberately commercialized. Vested interests are behind it, as they are behind the liquor traffic and prostitution. The natural willingness to "take a chance" is being capitalized for private gain. Gambling is thus an extreme example of the "profit motive," which bedevils much of our economic life, and plays into the hands of those who defend the iniquities of getting rich through industrial exploitation or the unscrupulous manipulation of the stock market. We shall never get a new spirit in our economic order so long as we encourage the exploitation of others and make it easy to derive profit from anti-social practices.

Everything that can be said against gambling as a private failing reaches the *n*th degree of social evil when a government gives it public approval by using it for its own ends. Such a government would forfeit the respect and confidence of all men of moral conviction and sensitiveness to true social welfare.

The Munition Makers at the Judgment Bar

THOUGHTFUL CHURCHMEN rejoice that the secret activities of armament manufacturers are being dragged into the open. Two years ago the Federal Council of Churches expressed the conviction that the world could not be effectively organized for peace until the private traffic in the sinews of war was brought under strict control. The truth of this assertion must now be evident to everyone. A Senate Committee has given an astounding revelation of the callous greed, intrigue, and bribery of those who make and sell the instruments of destruction.

The chairman of the investigating committee summarizes the hearings as having already shown:

That private concerns have been instrumental in provoking war scares, arousing suspicion between friendly nations and blocking disarmament efforts;

That the United States Army and Navy have helped to promote the sale of armaments to other countries;

That the War and Navy Departments have released secret designs and patents on weapons to help private enterprises sell their goods to foreign nations;

That American munitions makers share profits with European manufacturers;

That military officers representing the United States at disarmament conferences have been "closely tied" with makers of war machinery.

What an ironic commentary on our so-called Christian civilization! The people of our churches work and pray for peace, but their efforts are brazenly cast aside by munition makers who ply a trade in blood and iron. A wave of moral indignation is sweeping through the country against the conscienceless tactics of the "merchants of death" who are willing, apparently, to jeopardize the peace of the world for their own profit.

The churches have been speaking out on this issue. The Northern Baptists are being asked to investigate the investments of their boards and societies in order to make certain that they do not derive a portion of their income from industries engaged in the production of materials of war. The General Assembly of the Presbyterian Church in the U. S. A. points out that "the munitions industry in general knows no patriotism, but promotes the sale of its wares

to the citizens and governments of all nations, so that we continually hear of the slaughter of nationals by means of arms made in their own country." This denomination specifically advocates the abolition of the private manufacture and sale of munitions of war, and calls upon its boards "to scrutinize their investments and consider the advisability of withdrawing their investments, if any, from such businesses as derive their profits from munitions industries." The World Peace Commission of the Methodist Episcopal Church is of the opinion "that it is nothing less than social insanity for any people to leave the manufacture of munitions to private individuals whose only hope of financial gain depends upon their sale—that is, upon war and war scares."

The General Conference of the Methodist Episcopal Church, South, has expressed condemnation "of those selfish business interests and corporations which endeavor to stir up strife among races and hatred among nations that they may profit by the sale of arms and munitions." The General Conference of the Colored Methodist Episcopal Church and the General Assembly of the United Presbyterian Church have endorsed the position of the Federal Council that the arms and munitions industry should be placed under strict national and international control. The Disciples of Christ urge "federal control of the manufacture of all arms and munitions and complete elimination of private profits."

The munition makers are at the judgment bar. A society that is unable or unwilling to place such a traffic under the restraint of public law does not deserve to survive and will not survive.

The Christian Family and National Recovery

WHATEVER MAY be the success or failure of various governmental undertakings, there is a phase of national recovery for which we must look to the nation's homes. It is the recovery of the highest ideals and the best traditions in family life. The foundations of national good lie in the homes of the people, and all other forms of welfare or betterment depend upon the character of this fundamental unit of society.

For the year 1934-35, the International Council of Religious Education and its constit-

uent denominational boards have adopted an emphasis on "Christ in the Life of the Home." It is a happy choice. There can be little question that a part even of our economic trouble arises out of neglect of religious training and character development in the homes of the nation.

In improving family life the average citizen has the advantage of knowing where to begin, for he can begin at home, and he has a good chance of success because he is working with those whom he knows and understands, and usually with those who can be inspired to the same effort.

More concretely, what goals should we set for ourselves in seeking to better the life of our homes?

First, we need more solidarity, unity and stability. Husbands and wives need to understand each other better in many instances, and parents and children generally. Family members need to know one another's hearts.

This should lead to a common loyalty of members of the family to the high undertaking and to one another. It is easy to have commonplace families, and not very satisfying, but the finest type of family life is worth cultivating in every way. Especially in a time when many persons are going through the greatest distress of their lives it will mean everything for the morale of the nation if its homes serve as havens of refuge for its people.

Furthermore, our homes are the best schools for the understanding of others. In them can be cultivated the attitudes which will do more than all else to bridge the great chasms of misunderstanding, suspicion, fear and hatred, which threaten to engulf the world. World peace begins in the homes of friendly people. Our home life helps us to picture other peoples as families—fathers, mothers, children, in homes like ours—and thinking of them in that way we shall pray that peace may rest upon their homes and ours. Thinking of the experiences and needs of families will make us more sensitive also to the points of view of those who at present are opposing classes in economic conflict. If we think of others as obstinate and unruly antagonists there will be no early end of turmoil and strife in the industrial arena, but if we can think of other men as fathers, sons, husbands, sweethearts, struggling for what seems to them to be necessary for the stability

of their home life, we shall become more sensitive to their point of view.

The fact that we need a more vital experience of religion in our homes and in shaping our attitudes toward the homes of others is implicit in all that we have said, but needs to be emphasized specifically. Family ties are sacred because they are in God and in the heart. Approached from this angle, all our wider social relationships are seen as sacred because the welfare of other individuals and families is constantly involved. The sense of God in the life of the family should nerve us to great endeavor and give us new vision to discern the essential goals.

When Social Passion Fuses With Personal Prayer

WHEN Walter Rauschenbusch's books on "Christianity and the Social Crisis" and "Christianizing the Social Order" have been forgotten, some of his "Prayers of the Social Awakening" will still be a living force in the Church. Probably his greatest contribution was not his stimulus to Christian thinking, great as that was, but his introduction of social insight into worship. As C. C. Morrison so strongly urged in his lectures last year on the Rauschenbusch Foundation, "the fallacy which underlies most of our thinking about the social gospel is the tacit assumption that it can be made effective by merely preaching it." He rightly insisted that social idealism will become vital in the lives of church members only when it has found its way into public *worship*, only when it is really incorporated into the people's mystic sense of their relation to God, only when it is no longer merely the declaration of a prophet but "the confessional utterance of the worshipping congregation."

This consideration it is which gives special point to the little booklet of "Prayers for Self and Society" (Association Press, 15 cents), which James Myers, of the Federal Council's staff, has now given us. While rendering a rare service in interpreting the practical meaning of the Christian Gospel for industry, he has here shown that his interest in social justice is in no sense detached from personal religion but part-and-parcel of the life of prayer and fellowship with God.

Christ the Giver of Peace

By Albert W. Beaven

President of the Federal Council of Churches*

"He is our peace who hath made both one and hath broken down the middle wall of partition."

(Ephesians 2: 14.)

WE FACE here, first, a great personality, *Christ*; and, second, a great need, *peace*. The relationship between the two is made clear, for Christ is presented as the answer to that need.

I

It is natural that our minds should be focused first upon Christ. He is the great tie that binds us all together. We come from many lands and races, we speak different languages, our traditions, dress, histories and customs are not the same; many things separate us, *He* unites us. He has made us one and broken down the middle wall of partition. Like the people of Pentecost, we are from every tribe and nation, but we are bound together because, like Thomas, we have come to find in Him the one before whom we say, "My Lord and my God." He unites us because He lifts us into the presence of the God of the universe, the Creator of us all.

When we think of ourselves, we can easily divide into groups; but when we come into God's presence, our viewpoint changes. It is like the experience when we look down upon a landscape from an airplane. When we are on the ground and see our fellowmen, a differing color or appearance is very noticeable, but from the height of the airplane, people below all look alike. It is the view from above that makes the change. The world from which we come needs the view from above. Its groups are obsessed with fears about each other's plans. It has all too few ties that are holding across racial and national lines. It is a world that is threatened by the clashing of racial interests. National ambitions never seemed more rampant. In the midst of that world we stress a fellowship that is above race or nation, when we sing, "Blest be the tie that binds our hearts in Christian love."

Let us remind ourselves what this allegiance to Christ did for His followers in the early days of Christianity. With all our separateness and national ambitions, our patriotisms and our racial loyalties, we cannot present a more complex situation than existed when the early Church began its work. Before the apostle Paul, however, had finished his brief career, he could say, "For as many of you as have been baptized into Christ have put on Christ; there is neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus." Surely for them he had "broken down the middle wall of partition." In him distinctions based on race, sex or social condition were

forever made foreign to the Christian Church. Can we demonstrate that He has that same power to-day? Can we as a Christian group with branches in the varying nations of the earth in a time when racial and nationalistic ambitions would make us separate into various camps, assert our oneness, repudiate the forces that would create misunderstandings and become a worldwide power for goodwill and mutual understanding, thus healing wounds, allaying ill-will and proving again that He is our peace who hath made us one?

We hail Christ as our divine Lord and Master, but the test which we face to-day as to our belief in the divinity of Christ is not so much theological as practical. How divine are we willing to claim that He is? Is He divine enough only to be Master in some small part of life, in our section of the population, or in some few of the interests we have, or is He divine enough to claim our highest loyalty in every sphere, and bind us all together in the enterprises of the Kingdom despite our differing origins?

He unites us, however, not only because of the height to which He lifts us, but because of the devotion to which He summons us. He represents to us the highest we know and calls for a loyalty that is supreme. In comparison with the loyalty we owe to Him, all other demands must be secondary. This recognition of the high claims of the Christian conscience is the real measure of the quality of our Christianity.

For the clarification of our own thought, as an expression of rededication, and as our testimony to the whole world, we need to say, so that all can hear, that for us He is above all and over all, that our allegiance is to Him first, that He commands our supreme loyalty and that when we know His will we must heed it as final. We assert this in a world where peoples have repudiated religion and tried to banish the name and idea of God, we assert it in a world where materialism and greed have sought to erect altars to gold and power, we assert it in a world where nations seek to impose their demands as supreme, we say again, the claims of the Christian conscience impose upon us the highest compulsions we know, to that conscience we must be true, come what will.

II

With this as our background, then, we come to face the second area indicated in our theme, the tragic need for peace and goodwill among the nations from which we come, the need for relief from fear of a recurrence of the hell of war from which we have but so lately

*Part of an address at the meeting of the Baptist World Alliance, held in Berlin last summer.

escaped. While we sit here, the armament factories of the world work on daily preparing the mechanisms for another war, while the clashing policies of our governments seem to draw us nearer and nearer to their use. If it comes, it probably means our destruction. That it will come seems to be accepted with a deadly certainty by an increasing number of people.

Is not this the moment and this the place for us to testify to the conviction that has been growingly clear to our Christian conscience—namely, that war is the great sin, that it is not only foolish and futile, but it is eternally and everlastingly wrong; that it is contrary to everything for which Christ stands and for which God works, and that, as Christians, we repudiate entirely its spirit and method? Shall we not stand over against the forces that prepare the world for war, be they rulers or propagandists, munition-makers or militarists, and say to them "In the name of God, STOP! In the name of our youth whom your method would slaughter, in the name of our homes which your method would wreck, in the name of a future which your method would make impossible, in the name of all that is hopeful and holy, STOP!"

In centuries long gone by, in the midst of a civilization strong in its power, a prophet of Jehovah was called to interpret the hand-writing on the wall, and he proclaimed to the monarch who had summoned him that his kingdom had been weighed in the balances and found wanting and its days were numbered. We are called to stand in the presence of the rulers of the nations of this day and declare that, unless they can find a better way of settling their differences than war, the days of this civilization are numbered and we

stand even now with the sentence of doom upon us all.

This is not because we, as Christians, have a peculiar view, but we declare it because we have been slowly but surely forced to realize by the Christian conscience that the Master uttered an eternal principle when He said that they that take the sword shall perish by the sword. If there ever was a time when they that take the sword would profit by the sword, that day has gone by. To-day the sword slays the man who holds it as well as the man it strikes.

We cannot take the forces which science has revealed to us and with which we can save life, extend life and enrich life, and turn those forces completely into the process of destroying life, as war does, without being ultimately ruined by our own inventions. The ghastly satire of nations making airplanes to-day for profit which to-morrow in war return to bomb the very factories in which they were built, is a parable that he who runs may read.

The world needs peace; it would be wrecked by war. It is in accord with the Christian Gospel that the world should have peace and goodwill and not hatred and war. The hope that this peace will come is in Christ and Christians. It will not come through science, or commerce, or through intellect or political adroitness, unless these are motivated by the spirit of Christ. It can come as and when those in every nation who seek the will of God and are willing to put their loyalty to the Master's spirit and will above all else, form a golden league of fellowship in Christ, a group that will be a channel of understanding in days of tension, holding us together above all our differences, a group that will as willingly die for peace as others die for war.

World Protestantism Supports German Protesters

REPRESENTATIVES OF virtually the whole Protestant world and also of the Eastern Orthodox churches at the meeting of the Universal Christian Council for Life and Work, held in Fanoe, Denmark, during the last week in August, came out with a ringing appeal for the freedom of the Church in Germany and a declaration of sympathy with the pastors who are protesting against coercion by the State.

While many other important questions affecting world Christianity were considered, the interest in safeguarding the German Church from "totalitarian" plans of the government overshadowed everything else. It was recognized that the situation in Germany is only an acute manifestation of the problem of the relation of Church and State in many parts of the world and it was decided to make a continuing study of this question during the next few years under the leadership of the Research Committee, headed by Dr. J. H. Oldham, of London, the distinguished leader of the International Missionary Council.

All the delegates at Fanoe, with the exception of those representing the official German Church administration, regarded the present attempt of the German Reichsbishop to coerce the clergy as unchristian. The stirring statement which was finally adopted by the Universal Christian Council after several days of discussion was as follows:

"Animated by feelings of cordial goodwill to the German people,

"Profoundly grateful for the invaluable contribution of the German Evangelical Church to the life and theological thought of Christendom,

"Dissociating itself from every political motive,

"Recognizing the peculiar difficulties of a situation of revolution,

"And acknowledging the sins and shortcomings of the Churches which its members severally represent,

"The Council declares its conviction that autocratic Church rule, especially when imposed upon the conscience in solemn oath; the use of methods of force;

and the suppression of free discussion are incompatible with the true nature of the Christian Church,

"And asks in the name of the Gospel for its fellow-Christians in the German Evangelical Church:

"Freedom to preach the Gospel of our Lord Jesus Christ and to live according to His teaching,

"Freedom of the printed word and of assembly in the service of the Christian community,

"Freedom for the Church to instruct its youth in the principles of Christianity, and immunity from the compulsory imposition of a philosophy of life antagonistic to the Christian religion.

"The Council desires to convey its sympathy to all its fellow-Christians in Germany in the difficulties and perplexities of the present time, and to remain in friendly contact with all groups in the German Evangelical Church.

"The Council desires to assure its brethren in the Confessional Synod [i. e., the protesting pastors] of the German Evangelical Church of its prayers and heartfelt sympathy in their witness to the principles of the Gospel, and of its resolve to maintain close fellowship with them."

The German delegation, headed by Bishop Heckel, who represented the Reichbishop, insisted that this statement was unjustified in referring to "autocratic rule in Germany" and in holding that freedom was being curtailed in the Church. He also took exception to the expression of support for the protesting pastors.

The Council elected to membership Dr. Koch, the head of the "Confessional Synod," which has been organized in opposition to the Reichbishop's dictatorial policies.

The sessions of the Universal Christian Council were under the wise guidance of the Bishop of Chichester (Anglican). American representatives included Dr. S. Parkes Cadman, Professor Frank Gavin, Dr. E. G. Homrighausen, and Dr. Henry Smith Leiper. Dr. Leiper, as Executive Secretary of the Federal Council's Department of Relations with Churches Abroad, which serves as the American Section of the Universal Christian Council, had visited Germany prior to the meeting in Fanoe and was a central figure in working out the policy which was adopted by the representatives of world Protestantism.

Subsequent developments in Germany have shown that the German pastors who are protesting against the attempt to coerce the Church and to apply the so-called "Aryan paragraph" to it need all the support which they can receive. Police methods have been used against some of them. It is even possible that an attempt may be made to unite forcibly the Catholic and Protestant groups in a single church which could be forced to stand behind governmental policies at every point. Thoughtful observers also confess to misgiving lest the movement toward substituting a "Nordic paganism" for historic Christianity may gain increasing strength as a result of the encouragement given it by

the tendency of the "German Christian" party to discount the historic Jewish roots of Christianity. Against this trend the protesting pastors take a firm stand. Their organization recently declared: "We will have nothing to do with heretics who intend to stride over the confessions and found a German national Church, colored with Nordic paganism."

WORLD ALLIANCE MEETS

While the Universal Christian Council was wrestling with the relations of the churches, the World Alliance for International Friendship through the Churches was holding its sessions in the same city. Rev. H. L. Henriod, of Geneva, is executive of both organizations. Among the chief interests of the Alliance were the control of the traffic in armaments and munitions, disarmament, the protection of the Assyrian Christians and the attitude to be taken toward conscientious objectors to war. This issue was brought to the fore by the Youth Conference, which was held under the joint auspices of the Universal Christian Council and the World Alliance, paralleling their sessions. The youth delegates expressed the judgment that the Church should never give its support to any war and insisted that the rights of conscience transcend those of any state. They accordingly asked that, in the event of war, conscientious objectors should be permitted to render civilian service instead of being treated as criminals because of their inability to accept a military status. It was decided to give this question an important place on the program of the larger meeting of the World Alliance in 1935.

Silver Bay Conference on Worship

The increasing attention which is being given to worship led the Silver Bay (N. Y.) Association this year to inaugurate a Conference on Worship for the first time. It was held in conjunction with a music festival featuring the Westminster Choir, under the direction of Dr. John Finley Williamson. Bishop Wilbur P. Thirkield, as Chairman of the Federal Council's Committee on Worship, had an important part in the Conference, as did also Prof. George Walter Fiske, of Oberlin, one of the members of the Federal Council's Committee. The general direction of the Conference was in the hands of Rev. John Lyon Caughey, of Glens Falls, N. Y.; Dr. Earl L. Douglass, of Germantown, Pa., and Rt. Rev. Ernest M. Stires, Episcopal Bishop of Long Island. The Conference held the center of the stage at Silver Bay from August 10-19. The daily schedule included courses on "The Bible and Worship," led by Charles R. Erdman, of Princeton, N. J.; "Music and Worship," by Dr. Williamson; "The Theory and Practice of Worship," by Prof. Fiske; and "Preaching and Worship," by Pres. Harry L. Reed, of Auburn Seminary; Rev. E. Herbert Dutton, of Columbus, Ohio, and Rev. Dwight Witherspoon Wylie, of New York.

Motion Picture Campaign Comes to a Head

SUNDAY, OCTOBER 21, is the date around which the Protestant campaign for better movies now centers. On this Sunday, pastors of local churches of all denominations throughout the country are expected to join in a common effort to interpret to their people the significance of the movement. No pressure is being exerted to secure the observance of this particular day, pastors being free to select some other date in the Fall which may be more convenient for them.

In preparation for the interpretation of the motion picture problem to the people, the Federal Council's Committee on Motion Pictures has issued a sixteen-page bulletin of "Source Material on Motion Pictures for Pastors." This is designed to furnish the kind of informational material which will be of value to the minister. Several denominations have sent in large orders for this pamphlet material with a view to placing it in the hands of their pastors throughout the country. Single copies are available at five cents each, with a special price of \$2.00 per hundred. The pamphlet presents a brief analysis showing the evils in present films, the effects of movies on children and youth, suggestions as to judging motion pictures, information concerning review services such as the "Film Estimates" of the *Educational Screen* and the *Movie Guide of Parents' Magazine*, statistical and other data concerning the motion picture industry and its organization, a description of block-booking and blind-buying as now practiced, and an outline of the constructive steps which the present campaign proposes.

Copies of the "declaration of purpose" or pledge which individual church members and their friends are invited to sign can be secured from the Federal Council's

council's committee at 30 cents per hundred, \$2.50 per thousand, or they can be mimeographed by any local church for its own use. The heart of the pledge is the following statement, "I declare my purpose to remain away from all motion pictures which offend decency and Christian morality."

The religious press of all denominations has been coöperating heartily in the movement. The councils of churches in the various cities are making their work for better movies an important part of their fall programs.

MOTION PICTURE RESEARCH COUNCIL

Under the auspices of the Motion Picture Research Council, the organization which has developed around the research studies initiated by the Payne Fund, a two-day conference of representatives of the many national organizations working for better motion pictures is being held at the American Museum of Natural History, New York, on September 28 and 29, while the BULLETIN is in press. The purpose of this conference is to consider future policies on which the various organizations can unite in a continuing enterprise after the present campaign of pledge-signing has been completed.

The Motion Picture Research Council is now publishing a brief popular pamphlet entitled "The Facts on Block-Booking and Blind-Selling." This is in the form of 18 pertinent questions. The price is four cents per copy; fifty cents per hundred. A larger pamphlet giving more detailed materials is also being issued, the price being ten cents per copy; three dollars per hundred. Orders should be sent to the Motion Picture Research Council, 366 Madison Avenue, New York.

Biennial Meeting to Face "Christian Message and Task"

ONE OF the chief centers of interest in the coming Biennial Meeting of the Federal Council of Churches, which is to be held in Dayton, Ohio, December 4-7, will be the report of the Committee on "The Christian Message and Task for Today." Comprising the committee are forty of the most thoughtful leaders in the various denominations, headed by Dr. Albert W. Palmer, President of the Chicago Theological Seminary.

This group, as appointed by the President of the Council, has been asked to study the present situation in religious life and thought and to report upon what they feel should be the major points of emphasis as they look ahead. It is hoped that this study and report may bring to clearer light the factors and forces in spiritual advance and help to rally the membership of the churches to meet their responsibilities more courageously.

The Committee is not asked to accept administrative responsibilities of any kind but only to do the best thinking it can with regard to the spiritual needs and trends of our day, including both the personal and the social aspects of the Christian witness.

The group will carry on its consultations in three sections: the Midwestern Section under the chairmanship of Dr. Palmer, who is also Chairman of the group as a whole; the Eastern Section under the chairmanship of Dr. Justin W. Nixon, minister of the Brick Presbyterian Church of Rochester, and the Western Section under the chairmanship of Bishop James C. Baker of San Francisco, California.

The "presidential address" of Dr. Albert W. Beaven as he completes his term of office as President of the Council is also looked forward to with keen interest.

The special visitor from abroad will be Pastor H. L.

Henriod of Geneva, Switzerland, General Secretary of the Universal Christian Council for Life and Work and also of the World Alliance for International Friendship through the Churches, who will give an important address on the present situation in the Protestantism of Continental Europe.

December 6 and 7, as announced in the last BULLE-

TIN, will be set aside for a "Congress on the Relation of the Churches to World Peace," which will be attended by delegated representatives of all the major denominations and also of the various Christian agencies interested in international affairs.

The officers for 1935-1936 will be elected at the Dayton meeting.

Churches Prepare to Observe Armistice Sunday

THE CHURCHES are being invited by the Federal Council to observe Armistice Sunday, November 11, by launching a program of peace action in their respective communities. In its call to use the occasion for strengthening the peace movement, the Department of International Justice and Goodwill recommends the following eight-point program:

"1. That the United States should press upon the nations the multi-lateral pact of non-aggression suggested by President Roosevelt by which each nation would pledge itself not to send its military forces across the boundary of other nations.

"2. That the President should be authorized to place an embargo on arms, munitions, and credits to nations that send their military forces across the boundary line of other nations, or propose to do so.

"3. That the arms and munitions industry should be placed under government control and that the United States should join with other nations in exercising strict control of the international traffic in arms and munitions.

"4. That the President and Congress should be urged to withhold appropriations required for carrying out the naval building program authorized in the Vinson Naval Bill.

"5. That the nations should completely abolish all weapons designed primarily for aggressive purposes and provide for a comprehensive system of international armaments control.

"6. That the nations should completely renounce, except for strictly police purposes, all military and naval aviation and should coöperate in the establishment of international supervision of commercial aviation in order to prevent its illegitimate use for military purposes.

"7. That the United States should promptly join the World Court and should define the terms upon which it would be willing officially to relate itself to the League of Nations.

"8. That reciprocal tariff agreements should be negotiated by the United States with other nations and that the United States in coöperation with other governments should deal with all the economic issues that are causing international difficulty, suspicion, and hostility, with a view to removing the causes that make for war."

This year's Armistice document, entitled "A Program of Peace Action for the Churches of Christ in America," interprets the present world situation from the Christian standpoint. The attention of pastors and laymen is called, among other items of current interest, to the munitions inquiry now under way in Washington, the threatened race in air armaments, and the recommendations made at Geneva looking toward international control of the manufacture and sale of weapons of war.

Copies of the Armistice document are now available from the Federal Council. Single copies, 5 cents; 100 copies, \$2.00.

"New Home Missions Advance"

The program of the "New Home Missions Advance" is now getting under way. It is the follow-up of the Five Year Program of the Home Missions Councils which terminated in January of this year. The present advance program contemplates a nation-wide series of conventions, conferences and seminars during the next three to five years, which will bring to the attention of the leaders of all the churches the findings embodied in the report entitled "Home Missions To-day and Tomorrow."

This program is not being put on with a blare of trumpets. It is a quiet, deliberate effort on the part of the coöperating Councils to work through the established machinery of the churches toward the accomplishment of the end set forth in the great report. The program is under the general direction of a new Committee on Planning and Strategy which is constituted of representatives from the Home Missions Council, the Council of Women for Home Missions, the International Council of Religious Education, and the Federal Council of Churches. This Committee met in Auburn, N. Y., in June, in a seminar lasting a week, for the launching of the movement. Conferences have been arranged already in Massachusetts, Maine, New York, Maryland, West Virginia, and other places.

Along with these conferences the many other activities of the Home Missions Councils, all of which gear into a well-rounded program of coöperative endeavor, are being pressed.

New Helps for Local Church in Peace Program

The attention of pastors and other leaders interested in the work of the Church for world understanding is called to the new publications of the Federal Council's Department of International Justice and Goodwill.

"Program Suggestions for World Peace" is intended as an answer to the oft-repeated question, "Yes, we believe in peace, but what can we *do* about it?" This pamphlet contains many valuable suggestions for action (a) by the local church, (b) by the churches of the community, (c) by the individual Christian. The appendices contain up-to-date information regarding the organizations issuing peace materials. There is a list of peace plays and pageants and a bibliography of books and pamphlets. Price: 10 cents a copy; 5 cents each, plus postage, in orders of 50 or more. Thoughtful students of the peace problem have declared this publication to be the best of its kind anywhere available.

"Services of Worship for World Understanding and Peace" contains a suggested service of worship in the interests of peace and, in addition, the full texts of many carefully selected prayers for peace, hymns emphasizing peace, appropriate Opening Sentences and Calls to Worship, Litanies and Responsive Readings. The reader will also find a number of suggested scripture references, selections for special music and benedictions. Price: 15 cents a single copy; 10 cents each, plus postage, in orders of 50 or more. Dr. Howard C. Robbins, of the Department of Pastoral Theology of the General Theological Seminary, says of this publication: "I think that your suggestions for services of worship in the interest of justice and peace are admirable and that the pamphlet will meet a very real need in our churches. The Scripture selections are admirably arranged and the litanies, prayers, and hymns bring together in convenient form material which is widely scattered."

Plans for Loyalty Sunday

President Franklin D. Roosevelt has issued an endorsement of the Loyalty Sunday plans of the National Committee for Religion and Welfare Recovery, which met in Chicago on September 20. In a letter to Walter W. Head, Chairman, the President said:

"I am gratified to learn that leaders of the three major faiths have initiated a movement for recovery in the fields of religion and welfare.

"Not only economic, but moral and spiritual foundations throughout the entire world have been shaken. A more abundant life for our people, in the last analysis, depends upon a deeper realization of moral and spiritual values.

"I earnestly hope that there will be a widespread and hearty response to the call which Protestant, Catholic

and Jewish representatives have issued to the people to assemble in their churches and synagogues on October 6 and 7 for the purpose of rededicating ourselves to the service of God and of our fellowmen, for surely we all feel deeply our human weakness in the presence of the problems that confront us as a people and our need of divine strength and guidance."

The National Committee is made up of representative Protestants, Catholics and Jews. The Administrative Committee has Dr. Charles S. Macfarland as Chairman and Rabbi David de Sola Pool and Dr. William R. King as Vice-Chairmen. Dr. E. Graham Wilson, General Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A., is Chairman of the Executive Committee. Dr. Ralph E. Diffendorfer, General Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, is Chairman of the Council of Executives. C. V. Vickrey is Executive Secretary.

Reformation Day, October 31

The year 1934 has brought several anniversaries notable in the history of Protestantism. The centennial of the birth of Spurgeon has already been discussed in the June issue of the BULLETIN. Three hundred and fifty years have passed since the assassination of William the Silent, Prince of Orange, the four hundredth anniversary of whose birth was celebrated last year. Martin Luther finished his translation of the Bible in 1534, so that it is now four hundred years since the vernacular form of the Book of Books was given to the German people.

All of these events may well be called to mind in this year's observance of Reformation Day. Since the thirty-first of October falls in mid-week, October 28th has been chosen as Reformation Sunday, but the following Sunday, November 4th, is equally suitable.

The Central Bureau for Relief of the Evangelical Churches of Europe, in pursuance of its policy of concentrating the annual appeal to the American churches on Reformation Sunday, has prepared a report on the status of continental Protestantism, along with several leaflets and folders which will be of service to pastors in presenting the Reformation Day message.

With the tension in the German church struggle increased rather than diminished since last year, no Protestant church should fail to remember the German Protestants in its prayers on Reformation Sunday. The condition of our fellow-Christians in Russia, of the Austrian evangelicals, and of pastors and parishes throughout Eastern Central Europe is such that no church should fail to give it sympathetic attention on the day which commemorates the Reformation.

Printed matter for Reformation Sunday may be obtained, free, from the Central Bureau for Relief, 287 Fourth Avenue, New York.

Dr. Swartz Begins New Work

On September 1, Rev. Philip Allen Swartz moved from LaGrange, Ill., where he has been pastor of the First Congregational Church, to New York to take up his new work as a secretary of the Federal Council. Dr. Swartz is to give special attention to the interpretation of the significance of the Council and its program. He has already begun to meet with groups of interested friends in various cities and to speak in local churches and on other platforms.

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Lay Leadership in Protestant Churches

By LEO VAUGHN BARKER
Association Press. \$2.50.

The significance of the subject, the thoroughly scientific manner by which the data incorporated in the volume have been secured, the skill with which the author has made numerous correlations of the factors discovered, and the positive conclusions, warrant a careful reading on the part of pastors, teachers, lay leaders, and particularly students in the field of religious education.

After indicating the necessity of lay leadership in Protestant churches, Mr. Barker presents a brief yet comprehensive résumé of the development of such leadership with particular reference to organizations that have been active within the Church. He is to be congratulated upon the large measure of coöperation which he has secured from the pastors of the 82 selected churches that are intensively studied and from the 1,000 lay leaders who participated in the study.

The factors with which the analysis deals are, first, age, comparing older and younger laymen as to the degree of leadership, responsibility and resourcefulness; second, the degree of participation in church activities during adolescence; third, the amount of special leadership training; fourth, the length of academic training with particular reference to college training. Although college education is highly desirable and younger laymen are more responsive, he finds that the *most important single factor in lay leadership is the degree of church participation during adolescence.* In discussing

the range of skills attempted by lay leaders, he makes the important contrast between leaders and teachers of adults on the one hand, and chairmen of boards and committees of the church on the other. "The latter group apparently contains a relatively large proportion of laymen who are comparatively inactive in the exercise of both social and religious leadership skill. It would seem that the chairmen of such boards and major committees ought instead to be laymen who are active in carrying on the church's social and religious programs." It also appears that of 561 laymen who said that they had tried to aid in personal counselling, only 25 per cent have made use of knowledge in the field of psychology or the social sciences, and less than twelve per cent of non-college laymen who have made attempts to counsel with others considered that they have made use of modern resources for an understanding of personal and social factors. This is a matter of grave concern.

Those primarily concerned with higher education will find a strong presentation of the case for denominational colleges as superior in training students for future leadership in the Church. Nevertheless, it is evident that the whole educational set-up of these colleges needs to be reorganized to provide "concrete situations of the social, moral and religious issues of life as they exist in contemporary society and in the light of the insight and outlook of the Christian religion."

To all who follow the study carefully it will demonstrate the value of the questionnaire method in ascertaining the actual situation in a field of great importance where heretofore little exact knowledge was available.

P. A. S.

Intolerance

By WINFRED ERNEST GARRISON
Round Table Press. \$2.50.

In a day when intolerance seems everywhere rife, this book is decidedly a tract for the times! If, however, one expects to find here a sweeping condemnation of every attitude that is sometimes labeled intolerance he will—fortunately—be disappointed. Doctor Garrison is too good a historian not to have discovered that there is a good as well as a bad side in the intensity of zeal that leads to deep-rooted antipathies. Ardor of conviction is associated with heroism and devotion quite as truly as with prejudice. Nor is every kind of intolerance a virtue; it may mean easy-going indifference and soft neutrality when great issues call for a clear-cut decision. Discriminating judgment is needed, and this Doctor Garrison's study magnificently helps to supply.

The record of organized religion from the standpoint of its attitude toward freedom constitutes one of the major sections of the book. The author makes it clear that all groups tend to be tolerant of dissent when they are in the minority but intolerant when they come to power. He compares intolerance as found historically in Protestantism with that found in Roman Catholicism—decidedly to the disadvantage of the latter. He gives an informing picture of the rise of religious tolerance in various countries, especially in our own. Coming to the contemporary scene, he deals, in utmost candor, with anti-Catholic feeling on the part of Protestants, showing both its real basis and its unreasonable extremes. Other issues on which a clear light is shed are the relations of "liberals" and "conservatives," of whites and Negroes, of Jews and Gentiles. In every case he is less concerned to pass judgment than really to understand. He makes short shrift of the idea that it is "theology" which is peculiarly responsible for intolerance, pointing out that questions of moral conduct, like prohibition, birth control, war, and economic control, are among the most tense subjects of controversy.

Doctor Garrison's guiding principle is to eliminate fears and hatreds and closed minds without destroying zeal for the truth.

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Jesus and Human Personality

By ALBERT EDWARD DAY
Abingdon Press. \$2.00.

The books dealing with the significance of Jesus are legion, but here is one that makes a fresh and original approach. It is primarily a psychological study, first, of human needs; and, second, of how Jesus ministers uniquely to those needs. Every thoughtful man needs help to deal wisely with his "mental images," to achieve a true self-respect, to have meaningful comradeship, to achieve recovery from moral failure. These needs of our personality Jesus, as the Ideal Person of history, meets as no other can; and Doctor Day shows how He does so, not

merely in general terms, but in concrete and specific ways. The central insistence is that Jesus is supremely qualified to be the inspirer of struggling selves on the way to complete personality.

Although Doctor Day's treatment is suffused with deep social passion and a concern with the problems of society, it is addressed directly to the individual personality and makes it lucidly clear that we ourselves are the basic problem.

The volume is the record, with some expansion, of a noteworthy series of lectures delivered this year on the Beecher Foundation at Yale University. Readers of the BULLETIN will be interested to know that Doctor Day is chairman of the Federal Council's Department of the Church and Social Service.

Must the Nation Plan?

By BENSON Y. LANDIS

Association Press. \$1.25 paper;
\$2.00 cloth.

As Charles A. Beard points out in an arresting foreword, we face to-day a crisis which in important respects is similar to that which was faced in the years following the War of the American Revolution. Then, as to-day, there were two groups of extremists, one urging what would to-day be called a Fascist dictatorship; the other clamoring for sweeping radical measures. The framers of the Constitution, Doctor

Beard holds, were the true conservatives and at the same time the true liberals, and he urges that we to-day, instead of treating the Constitution as if it were the final act in American history, should follow the *method* of those who made the Constitution, the method of courageous proposals for concrete actions and an appeal to public opinion.

Doctor Landis presents an exceptionally informing and lucid picture of the measures that are now being followed to meet the present crisis that has come upon us as a result of the break-down in industrial, agricultural and financial affairs. He writes from no *ex parte* point of view; his interest, as befits a secretary of the Federal Council's Research Department, is in understanding the religious and social values involved in the process of recovery and reconstruction. His method is that of the social scientist in marshalling the relevant facts, and that of the educator in analyzing the issues. He does not, however, conceal his conviction that some form of "broad social planning" is indispensable to orderly progress.

The book is a timely contribution to the ordinary citizen's study of national policies. It carries, as a supplement, a thought-provoking series of topics for discussion, which will make the volume of special value for adult classes in churches and Christian Associations and other community groups.

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BOOK REVIEWS BOOKISH BREVITIES

AS one by one the religious quarterlies of America ceased to exist, Protestant leaders became disturbed about our ministry and thoughtful laymen becoming parasitic upon the thinking of other lands. They counselled the beginning of RELIGION IN LIFE, which purposes to provide its readers with creative thinking on contemporary considerations and applications of Christianity. Its guidance among current books by signed reviews is welcomed by discriminating readers. Upon the subscription lists of RELIGION IN LIFE are the names of many of the religious leaders of America.

Rev. Morgan Phelps Noyes, Central Presbyterian Church, Montclair, N. J. RELIGION IN LIFE gives a good cross section of religious thought, and is valuable for any one who wants to know what is being thought, said, and done. It has had some articles which have been noteworthy, from the standpoint of creative thinking, on religious problems. It is a good journal for any man who will take time for a consideration of the vital matters which are basic to his work.

Mr. Carlton M. Sherwood, former general secretary of the International Society of Christian Endeavor, and former editor, The Christian Endeavor World. RELIGION IN LIFE is a religious quarterly unexcelled in America for students, pastors and thoughtful leaders in religious work.

Professor Adelaide T. Case, Teachers College, Columbia University, New York City. I am very keen about RELIGION IN LIFE. I especially appreciate the fact that diverse and sometimes opposing points of view find expression in it.

Rev. Joseph Fort Newton, Saint James Church, Philadelphia, Pa. The last number of RELIGION IN LIFE was especially fine, and it was one of the first things I read upon returning from my vacation.

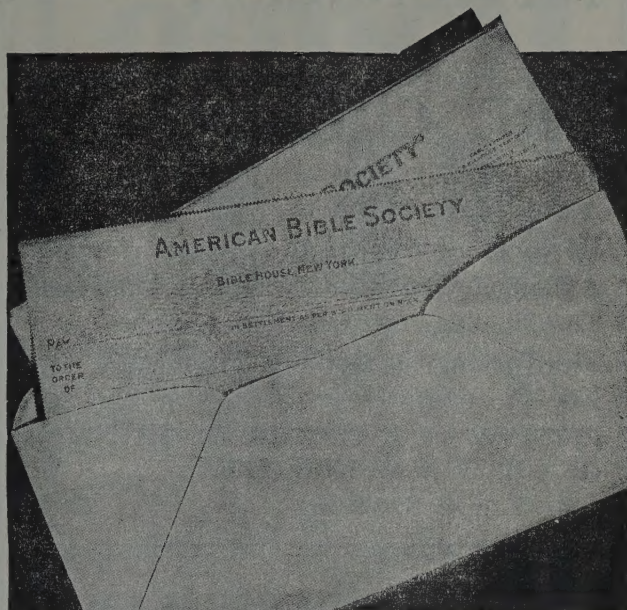
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